

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

TUESDAY MORNING, JUNE 30, 1818.

Price, \$3.00 in 6 months, or \$2.62½ in advance.

Vol. III.

RELIGIOUS DEPARTMENT.

MISSION AMONG BULLOMS.

Second volume of the Recorder, page 54, contains an account of the superstitions and of the Bulloms, in Western Africa. The London Missionary Register states that intelligence has been received from the Bulloms, announcing the establishment among them of Christian Worship in their own tongue, and the preaching of that Gospel, by which the Bulloms can be expelled from his empire.]

Yongroo writes from Yongroo Po-land June 29, 1817—

I have also a collection of hymns in Bullom: the eleven have copied them, so that each of our Bullom hymns. I preach- Yongroo under a shady tree; and fifty hearers, beside my own

We first sang in Bullom, "This day belongs to God alone," &c.

Bulloms were much pleased to hear singing in their own language, which they plainly understood. I then prayed

Observing that some of them kneel, I told them the reason of our when we pray to God. We sang

Bullom: I then preached from Matt. 15—explaining to my hearers

commission of our Lord to his Apostles, I told them that my forefathers had

enlightened the message of the mes- sages of our Lord Jesus Christ; that I

among them, not to make trade, but to look for money, but to do good to

to tell them how they may get when they die. "I am sent," I

preach the gospel unto you; that I tell you the good news, that to you is

Saviour. His name is Jesus Christ. come to save sinners. He wishes

to go to heaven, when you die; and he has now sent his Word into

country." I then dwelt further on this, as a treasure of wisdom and

to make us all wise unto ever- lasting life.

Bulloms believe that there is a state of existence after death. They say, man

"churung," which is, the shadow of a person seen on the side of a house,

candlelight. This "churung" goes where they go; and, when a man dies, his "churung" goes

place of happiness. If a bad person, who, a wick, dies, the "churung"

with the body into the grave; and, if a good person, wanders about at

troubling the people. I therefore

little of the hour of death, and the judgment; and warned them, that

degrees could help them there; that one would receive according to his

and recommended Jesus Christ as their Saviour and their friend;

showed them, that God's blessing rests on them and their children and

whole country, if they would observe God's day, and meet together for pub- lic worship. I then concluded with prayer.

They all approved of my speaking, and

me to come again.

MARKABLE PROVIDENCE.

From the Evangelical Magazine.

Remains of the Rev. J. M. Clark, of Hastings, Sussex. Also a brief

with a Funeral Oration and Ser- mon. By J. Hooper, A. M. pp. 296. Ts.

Clark was educated for the ministry at the Academy, where he acquired, in

degree, the esteem of his tutors and fellow students, by his diligence, his

ness, and his piety. Having hono- rably terminated his academic course, he

Hastings, and preached to the con- gregation which had been rendered des- troyed the sudden removal of the excel- lent and disinterested Mr. Simmonds, who

continued his labors in the ministry in circumstances of great discouragement.

In the month of August last, Mr. Clark was ordained at Hastings; and after

service, ascended but once the pulpit, which it was fondly hoped he might

usefully occupy. The discourse which he delivered (founded on Eph. vi.

forms one of the selection now pre- sented to the public. In this sermon Mr.

exhibited—the great business of the Christian ministry—its dependence on di- vine influence—and the means by which

influence is to be secured. He was

preparing for the following Sabbath, when he was attacked by a

pain in the head, which was the

of his speedy removal. It is af- fecting to read the fragment of the sermon

death permitted him not to finish.— It consists of an introduction and plan of a

on those emphatic words, (Hos. 12.) "What have I to do any more with idols?" He proposed to consider the

change of mind—as a discovery of the

Author of all genuine conversion—of a

ingenuous confession—as an expres- sion of heartfelt regret—as a solemn and

determination.

the volume before us contains twelve

by Mr. Clark, and an appendix

which are given some addresses pre-

pared for particular occasions. We perceive in these early productions very obvious indications of powers of mind decidedly above mediocrity of talent, allied with sentiments and feelings of that fervent piety which promised to be eminently useful in the church of Christ. But he who does all things well, has taken to himself his young and faithful servant, and again rendered desolate the pulpit, which death had so recently entered before.

Mr. Hooper, as one of his tutors, had taken part in his ordination, and acceded to the earnest request of the bereaved church to address them at the grave of their lamented Pastor, and from the pulpit on the following Sabbath. Both these painful and affecting services Mr. Hooper performed in a manner honorable both to his feelings as a Christian, and his talents as a minister. The funeral Sermon is from those appropriate and striking words, (Mark xiii. 35, 36,) "Watch ye therefore, for ye know not when the master of the house cometh," &c. Both the sermon and

and oration make an interesting and acceptable addition to the volume, for which we think many readers, especially among the young, will feel themselves greatly indebted to Mr. Hooper. May the divine blessing render it extensively useful!

GOSPEL LIGHT RESTORED.

From the Evangelical Magazine.

The history of that venerable building, the old Dissenting Meeting-house at Wring-ton, in Somersetshire, is truly remarkable.

It was erected for the pious and learned Richard Allen, brother to Joseph Allen of Taunton. Richard Allen was ejected from the adjoining parish of Butcombe, in 1662, and is well known by his various valuable

writings. In process of time, the spiritual ministry of that holy man was succeeded by Socinianism, which is always as 'the

blast of an east wind from the wilderness.' The congregation was annihilated, the

doors were closed for more than twenty years, and the whole fabric was going fast to decay; but the Rev. Mr. Lowell, of

Bristol, having obtained permission of the trustees to make an attempt to re-open it

for public worship, realized that object by the pecuniary assistance of his friends; and

in the month of Nov. 1815, the walls once more echoed with the sound of salvation by the blood of the Lamb. During 8 or 9

months it was regularly supplied with the Lord's days by neighboring ministers and

occasional preachers; and so encouraging was the attendance, as to induce a desire

for a settled ministry. In the summer of 1816, the Rev. Mr. Browning, late of Mac-

clesfield, was prevailed upon to accept an invitation to this long neglected place, and

the attention which his ministry has excited in the neighborhood far exceeds every pre-

vious expectation. During the last sum- mer, in consequence of great numbers find-

ing it impossible to gain admission, the building was greatly enlarged, the dimen-

sions being much more than doubled; and the Rev. Rowland Hill, and the Rev. Samuel

Lowell, on the completion of the en- largement, on the 21st of October, preach-

ed two sermons to overflowing assemblies; and though it is now a spacious place of

worship, it seems insufficient to contain the continually increasing congregation.

Thus in that obscure, but lovely spot, where, three years ago, there was no ben-

ed knee—no suppliant voice—no stretched out hand to the God of salvation—even

there many hundreds are now every Sab- bath hanging upon the lips of a faithful

and affectionate minister of the New Testa- ment, who is, "not ashamed of the Gospel

of Christ," knowing it to be 'the power of God unto salvation to every one that be-

lieveth."

MISSIONARY PERILS.

From the London Methodist Magazine.

Extract of a letter from Mr. JAMES BOOTH, Methodist Missionary, dated Montreal, Canada, Dec. 23, 1817.

It is now more than twelve months since I came hither. Many signal deliverances

have I witnessed. Three times my life has been in danger: once I was near being

frozen to death; once I was almost lost in a dead swamp, having lost my way in

the woods, and plunged into the swamp, and within a little of being buried therein,

with my horse under me, but was miracu- lously saved by providentially finding some

old roots of trees, just at the place where I was immersed, upon which I and my horse

stood, and with difficulty and danger we both escaped. This was a little after twelve

P. M. I had about ten miles to ride, and

and preach at four, P. M. I arrived soon after the time, and found the people wait-

ing; I took a drink of water and begun the service, and God was with us, and gave

me consolation that overbalanced my trou- ble. At another time I was thrown from

my horse, and lay some time senseless on the ground. After I was recovered a little,

I mounted again, and rode a little way and rested the night, having received a violent

bruise in my right side, another on my head, and my left wrist very much strain-

ed. But I rose in the morning, and preach-

ed in the forenoon, and then rode about nine miles to another appointment; preach-

ed at four to a crowded congregation. God was with us to bless us.

The next morning I rode about 17 miles, full of pain, inasmuch that I could not bear the horse to go faster than a walking pace. The day after I had to encounter the woods again, where I wrenched my back, so that I was unable to sit upon my horse; I re- mained sick for a few minutes as I stood in the mud, resting myself against my

beast; no house or person being near.— When I was a little recovered I proceed- ed to my next appointment; but was in so much pain that I judged it next to an im- possibility for me to preach. But when I saw the people waiting, some of whom were come seven or eight miles in the rain which had been pouring down, my heart yearned over them; and, as I did not expect to see my dear wife again in this world, I knew I could not die better than preaching the gospel of the Son of God to poor sinners. I preached to the

people from these words, "Great peace have they that love thy law, and nothing shall offend them." I had to take breath every sentence I uttered; but finished my discourse, and formed a small class, and then I was happy I had done my work until I arrived at Montreal. A fever, with great pain ensued; and from Thursday evening until Sabbath forenoon I was a prisoner in a log-house, but amongst kind friends in the woods, near the lake Champlaine, be- fore I could sit upon my horse to travel.

But thanks be to God, all is well, and I feel myself heaven-born, and heaven-bound. I frequently think on Admiral Nelson's mo- to, "England expects every man to do his duty," when I have danger or difficulty to encounter. A missionary meets with his

bitters, but he has his sweets. A good sci- ence, and Christ in his heart, make all up that is wanting beside.

MISSIONARY COMFORTS.

Extract of a letter from Mr. JOHN FISHER, Methodist Missionary, dated Tryon River, Nova-Scotia, Aug. 28, 1817.

Notwithstanding the paucity and poverty of this people, they are doing great things. Tryon and Beque are the present

extent of my circuit, a distance of ten miles only. The friends of each of these

places not having any public place of wor- ship belonging to the Methodists, determin-

ed to make every exertion to build an altar unto the Lord. Few and poor as they are,

to build one by subscription was impossi- ble, they therefore proposed the following

plan: some were to go to the woods and get a frame, others to give so many feet of

boards, others so many nails, others so many days work. They began in March last, and before I arrived from our district meet-

ing in the beginning of June, the chapel at Tryon was in such a state of forwardness that I could preach in it. But here an in-

superable difficulty met us. The windows must be glazed, and from the severe cold in the winter stoves are necessary. We

knew unless these could be obtained we must relinquish our chapel, the labor of the

people would, in a measure, be lost, and a part of our congregation deprived of

hearing the word of life. A thought struck my mind. Although they had refused to

let me beg, I determined to see what I could do by borrowing, giving them good

security, even the Divine promise, he that giveth to the poor lendeth to the Lord.

They liked the security, and so laid down their dust. I was enabled to return last

night with glass, stove, and a little money to spare.

SECOND REPORT OF THE AMERICAN BIBLE SOCIETY.

[Continued from page 102.]

The Board have also ordered to be cast a set of stereotype plates for the New Testament, in Spanish: which will be executed as soon as a suitable copy can be procured for the purpose.

Hitherto the affairs of the Society have been carried on, and the several species of their property have been kept in a small depository, and, for want of room, in several other places. The value of this property, amounting, besides the funds in the hands of the Treasurer, to twenty-four thousand dollars; the continual jeopardy of a large portion of it; the advanced premium of insurance consequent thereon; the time lost in travelling from spot to spot, and the labor incurred by this perplexing mode of superintending different parts of the same business; added to the daily increase of all these evils, induced the managers to concentrate their business into a single establishment, either under one roof, or in convenient buildings contiguous to each other. They would have preferred

owning a suitable edifice, as insuring greater permanency, and a more perfect control; but the amount of their funds which such a purchase must absorb, would have so diminished their means and crippled their efforts, that they deemed it more advisable, in the infant state of their affairs, rather to waive some advantages, than to incur the hazard of disproportionate ex- penditure; and have resolved to hire for the present.

It is evident that the business of the Society, embracing a multiplicity of objects which are every day accumulating, involves a responsibility and a labor which are in-

compatible with a divided & casual inspection. It is not possible for men occupied with their own concerns to detach so much of their time as justice to the public demands; and the danger was, that even the most capable would successively relinquish their charge, or the business of the Society run into confusion. All things considered, they judged it to be of substantial benefit, and to subserve the purposes of real economy, to appoint an agent for this special trust, with a reasonable compensation; and they have accordingly made such an appointment.

A serious article of expense arises from duties accruing to the United States, on the importation of Bibles in foreign languages, and of paper for the purpose of printing Bibles; also on the postage of letters.

Foreign paper, especially the French, is preferred, as being made of better materials, and of a more durable texture than what is manufactured in this country at the same prices; and could it be procured free of duty, would enable the Society to furnish the Scriptures at a reduced rate, and thus to circulate them in greater abundance, as well as bring them more easily within the reach of the poor. In addition to the above will be the duties payable on a set of stereotype plates for the Bible in the French language; which, it will be recollected by the Society, the managers in their first report agreed to receive as part of the donation of the British and Foreign Bible Society, in lieu of money.—

Impelled by the above considerations, and by the desire of turning their means to the best possible account, the managers have laid the case before Congress, requesting that copies of the Holy Scriptures in foreign languages, and paper imported by the Society for its own use, may be exempted from impost, and that all letters to and from its officers, upon its public business, may be conveyed free of postage. They deputed an active and intelligent friend, Samuel Bayard, Esq. to present the matter to Congress during the late session. The Philadelphia Bible Society having at the same time presented a petition for the exemption of duties on stereotype plates and Bibles in foreign languages imported by them, both applications were referred to a committee of that honorable body, who agreed to report favorably on the several objects therein specified; but judging it best to divide them into two classes, and to present in the first instance, for the consideration of the house, those exemptions for which both Societies united in petition-

ing, that committee reported, in part, the form of a bill exempting the American Bible Society, and the Philadelphia Bible Society from payment of duties on copies of the Sacred Scriptures in foreign languages that have been or may be imported by them, and on stereotype plates for printing the Scriptures. No final decision has yet taken place; but the managers cherish the hope, that in aiding an enterprise of such magnitude as the diffusing, throughout even the most indigent districts and classes, the principles of knowledge and virtue so valuable to a republican govern-

ment, the councils of our country will not refuse to add the national bounty to the bounty of individuals, and emulate the patronage given by other governments to that noblest of charities which, without distinction or pre-eminence of sect, blesses their constituents with the word of life.

The Managers having become acquainted with the labors of the Rev. Frederick Leo, at Paris, in procuring, by his extraordinary exertions, the printing of two fine stereotype octavo editions of the New Testament in French, one according to the translation of the Rev. Mr. Osterwald, and the other according to the translation of Le Maître de Sacy from the Vulgate, and in circulating them with unwearied diligence, at the expense of great personal toil, judged it proper to countenance so pious a work by a donation of five hundred dollars, which they transmitted to Mr. Leo through their excellent countryman S. F. S. Wilder, Esq. They have had the satisfaction to receive the most grateful acknowledgments of Mr. Leo, and to learn from Mr. Wilder, that nothing could have been more opportune or encouraging.

During the past year the Board have received from England 700 Gaelic, 200 German, and 500 Welsh Bibles bought of the British and Foreign Bible Society, for the purpose of supplying the wants of foreigners in this country who speak those languages. Three hundred and ninety nine copies of the Gaelic Bible have been sent to Fayetteville, in North-Carolina, agreeably to a request made to that effect by the the Fayetteville Bible Society. One German Bible has been sold. The remaining copies of that importation are still on hand.

During the same period there have been printed for the Society about nineteen thousand Bibles, chiefly of the Brevier type, 12mo. making the total number printed to be 29,500.

Of the 1,050 copies of the French Bible in sheets, presented last year to the Board by the New-York Bible Society six hundred have been sent to the Louisiana Bible Society for gratuitous circulation among the French inhabitants in that region; and six copies have been delivered to an individual going to Mobile, for gratuitous distribution in that place.

Of the stereotype plates for the French

Bible, to be sent out by the British and Foreign Bible Society, only those of the Old Testament have been as yet received.— The remainder are expected shortly.

In addition to the Scriptures in the French language above mentioned, the Board have made, since the last anniversary, the following donations of Bibles in English, viz.

In June 1817, 100 copies of the Brevier Bible were sent to the Steuben County Bible Society, and one hundred to the Essex County Bible Society, for the destitute inhabitants on the frontiers of the State of New-York; in July, one hundred to St. Louis, Missouri Territory; in September, one hundred to the Saratoga Bible Society, and fifty to the Bible Society of Adams and its vicinity, in Massachusetts; in November, sixty-five to the United States' ship the John Adams, for its crew; and 100 to the Female Bible Society of Wilkesbarre, in Pennsylvania; in December, 250 to the Marine Bible Society of New-York, for the supply of seamen from all quarters frequenting the neighboring ports; and in January last, fifty copies to the African Bible Society: making in all 1,521 Bibles gratuitously circulated by the Society in the course of the past year. Many more would have been distributed in the same manner during that period, had not the means of printing for the Society been so limited, by the want of sufficient accommodations, as scarcely to enable the Board, besides making the above grants of Bibles, to supply the increasing calls of Auxiliary and other Societies desirous of purchasing them.—

The enlargement of its printing establishment, and the continuation of the public bounty, will, it is hoped, place the managers in a situation, during the coming year, to make a more ample distribution of the scriptures in destitute parts of the land.

In consequence of sundry applications made to the Board, by individuals and by Bodies other than Bible Societies, to obtain from it copies of the scriptures for gratuitous circulation, the subject was maturely considered by the managers, and at their meeting on the 19th of March last the following resolution was adopted.

"Resolved, that in ordinary cases occurring within the United States, it is inconsistent with the best interests of this Society to distribute the Bible gratuitously, except through the medium of Auxiliary Societies."

"The Managers embrace the opportunity afforded them, of recommending the formation of Auxiliary Societies in all those places where the inhabitants are destitute of the Bible. However small these Auxiliaries may be in the number of members, and unable to contribute, for the present, to the funds of the American Bible Society, they may still be the depositories and distributors of the Bibles which the Managers may deem proper to afford them gratuitously."

The number of Bibles issued from the depository in the course of the past year is 17,394; which, added to those mentioned in the year preceding (6,410) make the total number issued by the Society since its organization to be twenty-four thousand and four Bibles.

The above have been distributed in nearly every state and Territory of the Union. Of the six sets of stereotype plates cast for the Society, the correction of only two sets, of the octavo size has been completed. The first set of the minion type, duodecimo, will soon be finished; and an addition of 2,000 copies of the Bible to be printed thereon may be expected out in the course of the next month.

In addition to the very respectable list of Auxiliaries to the Society, mentioned in the first Annual Report, the Board have the satisfaction to state, that during the past year twenty-three Societies have officially announced their accession; twenty-four of which existed before the establishment of the National Society, and forty-nine were formed since. The above, together with those mentioned in the last Report, make the total number of Auxiliaries to the American Bible Society, as now known, to be one hundred and fifty-seven.

The managers also acknowledge, with gratitude, the receipt of \$865.47 from Congregational collections made for the benefit of the Society, in answer to their application.

By a resolution of the Board of Managers it was determined, that all the Members of the Convention which formed the American Bible Society, should be constituted Directors for life; in addition to which, eleven persons during the year have been made Directors for life, by contributions of one hundred and fifty dollars each; and by contributions of thirty dollars each, either by themselves, their friends or congregations, one hundred and seventy-four persons have in the same period been constituted members for life.

The managers have directed the extension of their correspondence to all the foreign National Bible Societies.

From the RUSSIAN BIBLE SOCIETY they have received a copy of its Reports, accompanied with several copies of Bibles and portions of Scripture published by that Society in various languages of the Russian empire, together with sundry other documents.

From these Reports and documents it appears, that this Society is trending close

in the steps of the British and Foreign Bible Society, and bids fair to be more extensively useful to mankind than any similar institution on the Eastern Continent. It is patronized by the Emperor with distinguished liberality, and by his nobles and the dignitaries of the church with uncommon union. It has thirty-two Auxiliaries in the prominent parts of the empire, and has printed, or ordered to be printed, two hundred and seventy thousand Bibles, and two hundred and eighty-two thousand New Testaments, in the following languages and dialects, viz. the Calmuc, Armenian, Finnish, German, Polish, French, Slavonian, Dorpatian-Estonian, Reval-Estonian, Letonian, Persian, Georgian, Samogitian, Ancient Greek, Modern Greek, Moldavian, and Tartar. Considering the extent of the empire, and its present political influence upon the old world, it is a matter of thankfulness and joy to all who love the Bible, that the operations of this Society are carried on with so much zeal and success.

With the Bible Society of the Netherlands their correspondence has embraced no public business, and extends, as yet, only to expressions of kindness and good will.

The British and Foreign Bible Society has transmitted a complete set of its versions.

The Thirteenth Annual Report contains an astonishing variety of matter, including intelligence from all quarters of the globe, demonstrating the extent to which its beneficial influence has reached; introducing to our knowledge and notice associations of every kindred, and nation, and tongue, rising up to lend their aid in the mighty work of subduing, by means of the Bible, the whole world to the obedience of Jesus Christ. The Managers are at a loss to express themselves with propriety in regard to this stupendous Institution. Resistance adds new strength to its operations, and expenditure new contributions to its treasury. It goes on with increasing vigor in diffusing its blessings; and the managers of the American Bible Society can only subjoin their hearty God Speed. A selection from its printed correspondence they cannot refuse themselves nor the Christians of the United States the pleasure of appending to their present Report.

ADDRESS

Of the Hon. ELIAS BOUDINOT, L. L. D.
President of the Society.

Brethren and Fellow Christians,

With grateful hearts let us hail this auspicious day! A day wholly unexpected by me; and which a kind Providence has been pleased to add to a long life, to cheer and brighten its setting sun.

When I look about me, and realize that I am surrounded, in this place, by you, beloved brethren and fellow-workers in the Lord's vineyard, whose faces I had long despaired of ever seeing in the flesh, though I ardently desired it, I am filled with unfeigned gratitude to our Divine Master. It was not feared; that my shattered and feeble frame would not have been able to support the keen and lively sensations which this affecting spectacle affords; and it is through the unspeakable mercy of the God of my life, that I have been brought from the confines of the dead to preside, even once, in this august Society, to congratulate you, beloved friends—and in a special manner, the excellent and worthy officer who has presided in all your councils with such indefatigable attention, from the commencement of the institution to the present day—with such unassuming dignity—with so much patience and well tempered zeal—and in a manner altogether so creditable to himself and so useful to the common cause—I say, to congratulate you all on the peculiar honor done you, in your being made instruments to open the eyes of the blind—to cheer the melancholy shades of ignorance and sin—to enlighten the darkened understanding—and to irradiate with the beams of the Sun of Righteousness the regions of superstition, the recesses of Mahometan delusion and heathen idolatry. What Christian can contemplate without the most delightful emotions, this union of professors of the religion of Jesus of every denomination, co-operating in sending the glorious gospel of the Son of God to every part of the habitable globe! Is it not a surprising providence, that on this blessed principle, (till lately untried by the children of men,) the rich and the poor, the male and the female, the child and the gray-headed, the master and the servant, and indeed every one who is deeply affected with the fallen state of mankind, and can command a cent a week, are made preachers of the Gospel of salvation and eternal life to a guilty and sinful world. This is an exact compliance with what our Saviour foretold, "and this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. John, the beloved disciple, seems to have had a beautiful figure of it in view when he represents "the angel flying in the midst of Heaven, having the everlasting Gospel in his hands to preach unto them who dwell on the earth, and to every nation, and kindred, and tongue, and people." This indeed added to the translating of the Scriptures into all the languages of the civilized earth, is emphatically preaching to all the world. This is one of those remarkable signs of the times, which unerring authority has assured us should usher in the second advent of the Son of Man, when "He shall come in his own glory, and in the glory of the Father."

The blessed Saviour preached the glad tidings of salvation wherever he went.—Night and day was he engaged in this important work. He delayed not a moment. He made use of those means appointed by God. He preached salvation to a dying world. His language was short

and pithy. He saw a world perishing in sin. He cried aloud: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world, through him, might be saved. He who believeth on him is not condemned; but he who believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God." The Apostles followed their Master's great example, and confined themselves to the Gospel he had communicated to them. Souls were innumerable precious—no time was to be lost. The Old Testament, though equally of divine authority, was not so essentially necessary under the pressure of that occasion, till the clearer light of the Gospel had laid the solid foundation of knowledge and of hope. It was a considerable time before the Gospels were written. The instructions of the Saviour with the personal knowledge and miraculous works of the Apostles, were the principal means of salvation to the lost sheep of the house of Israel. The assurance to them, "that God had made that same Jesus (who had then lately been crucified) both Lord and Christ," was the substance of their preaching on the day of Pentecost. The Gospel of Matthew was not written till about the year 62; and the other Gospels and Epistles were afterwards written at different periods and sent to the churches, with orders to have them read in public; but it was some years before they were collected into one volume; I believe, not before the council of Laodicea; and even then, a copy was so difficult to be obtained, that few, very few people could purchase one. So late as the year 1272, a copy of the Bible cost in London, 30*l*. sterling, at the very time that two of the arches of London bridge were built for 25*l*.

But the New Testament, in its present state, is a book without a parallel: and to use the words of an intimate friend, "There is not a book in the world which contains such strong internal evidence, or so many characteristic traits of an ingenious undesigning honesty, as are to be found in the Evangelical Memoirs. They are their own unanswerable proof: and though, blessed be God! Christianity is supported by a great mass of external testimony, yet if every particle of that testimony had perished; if not a single page of the ancient fathers had reached us; if all the Christian and heathen authors, whose writings confirm in any manner the truth and genuineness of the Gospel history, had been utterly lost in the wreck of time, yet the memoirs of the life and doctrines of Christ, as written by the Evangelists, would have, of themselves, (under the influences of the Spirit of God given according to his promise,) afforded a satisfactory proof of the truth of revelation. If then, the internal evidence be so convincing, and if, moreover, that evidence be (as it providentially is) illustrated and strengthened by a copious variety of external argument and testimony, how shall we excuse if we wilfully neglect so great salvation? Or when we behold so many of our fellow-men, not only speculative unbelievers in Christianity, but scoffers at its usefulness, active and strenuous opposers to its propagation, how can we think of their perverseness without dismay, or their blindness without a sigh?"

The Old Testament is of equal authenticity and importance: and united they form one perfect and divine system of revealed truth, for promoting the circulation of which we are associated, and are desirous this day, under the divine superintendence, to send to every part of this our sinful world, by the united exertions of all the friends of the crucified Jesus. Our object is, the universal happiness of mankind—the salvation of the souls of men, and, of course, the glory of God.

Thus, the American Bible Society, animated with the most catholic principles of Christian charity, offers these records of eternal life to bond and free—to heathen and Christian—in the earnest hope that they may become "a lamp to their feet and a light to their path." Psal. cxix. 105.

Take courage then, my brethren; be not weary in well-doing. You are serving a kind and gracious Master, who will finally reward you with a crown of glory which shall never fade away. Can you desire a greater honor? Can you ever repay such condescending love, as thus to be found worthy of entering the Gospel vineyard, and, though at the eleventh hour, showing forth the glory of our Immanuel in his expected approach to this our world? In this world on his first advent, he was treated with contempt, scourging, derision, condemnation and death: in this world he must yet see the travail of his soul and be satisfied. In Heaven he was always honored and glorified by the whole angelic host. John says, (Rev. v. 11) "And I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessings. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him who sitteth on the throne, and unto the Lamb, for ever and ever. And the four living creatures said Amen: and the twenty-four elders fell down and worshipped him who liveth for ever and ever."

In this world, therefore, and from those very creatures who crucified him and despised him, must he yet receive honor and glory and power. But this same Jesus, now exalted to his throne of glory, calls this day upon us to engage with him in this contest, and to come out against the mighty.

Are not your hearts on fire at this blessed summons? Again, then, I say, take courage. Rejoice in your exalted undertaking. Let no sectarian jealousies enter or prevail among you. This is Satan's last and great dependence—his strong hold—the most dangerous arrow in his quiver—his only hope. But do you, my brethren, never forget that he who is for us, whose cause we espouse and promote, is stronger than he who is against us, and came with the express design of destroying his kingdom and his power.

May the best of Heaven's blessings be ever upon you, rousing you to the ardent desire of the Apostles. When sent on the like errand, they thus encouraged each other, "As we have opportunity, let us do good unto all men, especially to those who are of the household of faith." What is it, my brethren, that you have in view in all these mighty exertions? Is it not the glory of God? Is it not to pour the oil of joy and consolation into the wounded spirit of the repentant sinner, bowed down with affliction and distress—to lead him, weary and heavy laden, to the compassionate Physician, who alone can give him rest? Is it not to send the bread and water of life to the wandering Prodigal, who has been taking up with the husks and the swine in a dry and parched land where no water is? Remember we are united in one body—we have but one cause—one object in view—one Master to serve—one end to accomplish—the salvation of our brethren of the human race, since we are assured that Christ tasted death for every man. Heb. ii. 9.

Again I repeat it, with inexpressible pleasure, rejoice in your present glorious privilege. The numbers of those who shall, in the great day of account, attribute their first knowledge of redeeming love to your perseverance and zeal in sending the Gospel, against all opposition and rebuke, through good report and evil report, throughout the world, will be an unspeakable recompense to you in the presence of an assembled universe; and even at the present moment, the contemplation of so ineffable and heart-consoling a prospect of reward, for all that you can now do or suffer, by yielding to each other and bearing each others' burthen, and at all events, sweetly agreeing to differ, must make you joyful even in tribulation.

May the love of Christ constrain you to continue in an indissoluble bond of friendship and peace. Let all discordant principles be banished far from your councils and deliberations, that you may accomplish the one end and hope of your calling, even a speedy preparation for the second coming of our Divine Redeemer. Persevere unto the end, and you shall most assuredly receive the blessed plaudit of "well done good and faithful servants, enter ye into the joy of your Lord."

My brethren, however little I have said to any valuable purpose on this occasion, I hope you will not forget my great age, my long confinement, and extreme weakness both of mind and body. My earnest desire has been, in the discharge of this duty, of love, to manifest my respectful attention to, and sincere regard for you all. In doing this, I have risked much. But should it be my last effort, I will rejoice to conclude a long life with the words and in the spirit of good old Simeon, on the Saviour's first coming in the flesh, "Lord now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel."

Finally, brethren, farewell. May you continue united as one man, by the spirit of our God. May the broad hand of the Almighty continue to recover you, and direct you in all your councils, and make you gloriously triumphant in destroying all the wiles and schemes of the wicked one, for deluding the souls of men; and may you be most successful in the re-establishment of the kingdom of righteousness and peace through the world.—Amen.

A NARRATIVE

Of the state of Religion, within the bounds of the General Association of the Presbyterian Church; and of the General Associations of Connecticut, New-Hampshire, Massachusetts Proper, and of the General Convention of Vermont, during the last year. [Concluded fr. p. 102.]

The Assembly having unfolded the causes for sorrow, which the past year has produced, proceeded to state those which call for thankfulness and rejoicing. These are,

1. The regular and faithful preaching of the Gospel and administration of the ordinances throughout our bounds.—We have heard of no instances of negligence on the part of the Ministers and other officers of the church. They appear to have discharged their duty, both in the work of teaching and of exercising discipline, in an enlightened, conscientious, and diligent manner. The youth receive stated catechetical instruction, and in some of our Presbyteries, particular attention is paid to baptized children.

In addition to this we mention with pleasure the various Religious Institutions which have been established during the year, or having been established before, are progressing with success in their operations. These are Bible, Missionary, Tract, Sabbath School, Moral and Praying Societies; Bible Classes, and the Theological Seminary in Princeton, together with the Monthly Concert of Prayer for the spread of the Gospel. Originating in the spirit of true Religion, they are sedulously used for its advancement far and wide. Between them there exists no collision of interests, for they have but one object in view, the promotion of human happiness by the power of the truth of God. Bible Societies in our day are related to Missionary Societies, as the gift of tongues was related to the commission of the apostles in the primitive

church. We therefore rejoice at the increase of the former, because they furnish to the preachers of the cross sent forth by the latter to every nation, the word of life in their own language. The circulation of Religious Tracts is calculated to awaken attention to and produce enquiry after the way to salvation. In the silence of the closet—in the assemblage of the family—nay, in the social circle, they present to the thoughtless and disobedient subjects deserving their examination and arresting them for a season in their downward way to ruin. Throughout our bounds Religious Tract Societies as well as Bible and Missionary Societies have increased. In a large majority of our churches, Bible classes have been formed and instruction is dispensed to pupils from the Bible. Praying Societies have become more numerous—few, if any formerly existing being abandoned, and new ones in different places being formed. The monthly concert for prayer is generally observed and promises a blessing. Sabbath Schools have been established in most of our Presbyteries, and are affording to multitudes the means of instruction for their present and eternal welfare. In these schools, as well as in Bible and Missionary Societies we have heard with no ordinary satisfaction, that the female sex have taken an active part in promoting their success. They thus manifest their gratitude to that religion which in Christian lands has elevated them to their proper station and qualified them for discharging its duties with honor and usefulness. Last but not least we state the flourishing condition of our Theological Seminary at Princeton, which promises to send forth streams continually to make glad the city of our God. More than fifty preachers of the Gospel have already gone forth from it, to labor in the Master's vineyard; many of whom are engaged on most important Missionary ground.

2. The beneficial results of the efforts of these Institutions.—They appear in the success of Missionary exertions—the increase of our churches—a growing disposition to give liberally of this world's goods for the cause of Christ—a melioration of public morals—and revivals of religion.

1. The Missionary field which we occupy is almost as extensive as the boundaries of our country. For many years past the reports of the Missionaries who have labored under the direction of the General Assembly have been highly gratifying and encouraging. But in no year hitherto have these Reports been so animating to the friends of the Redeemer, as the present.—Not only have many new congregations & churches been formed by the labors of our missionaries; not only have those who on the frontier and in the destitute parts of our country mourned their silent Sabbaths and their dearth of spiritual refreshment, been cheered by the evangelical messages they have heard; but in several instances revivals of religion of the most important kind and interesting character have followed the faithful preaching, and been fostered by the pious zeal of our missionaries.—The demand for their labors is most urgent and importunate, particularly in the western and northern parts of the State of New-York and throughout the transatlantic States.

2. During the past year God has been pleased to add largely, not only to the number of our churches, but also to that of our members. In many of the Presbyteries new congregations have been formed.—And in those churches which have not been blessed with special revivals, the accessions to the communion in most have been numerous, and in many, more than usual. God has not forgotten to be gracious to them, but has accompanied his word and ordinances with power to the salvation of sinners.

Throughout our churches also a spirit of harmony and brotherly love prevails, which we trust will be cherished in all time to come. The existence of such a spirit, where it is not connected with the dereliction of principle, is a decisive evidence of increase in the divine life. "By this shall all men know that ye are my disciples," said Christ, "if ye have love one to another." We are constrained to add, that a very large proportion of Sabbath School teachers in different places, especially in Philadelphia and New-York, have had their work blessed to their conversion.

3. We rejoice as one of the fruits of religious institutions amongst us, in the growing disposition on the part of professors to give liberally of their worldly substance for the promotion of the Redeemer's cause. We are persuaded that where religion is experienced in its power, there wealth will always be considered as granted with the express provision that a portion must be devoted to the Lord. They who do not act according to this provision, clearly prove that they love their money more than their God and Saviour.

4. Public morals are decidedly better than they were sometime back throughout the church—but particularly in the Presbyteries of Niagara, Onondago, Bath, Albany, Long-Island, Lexington, Transylvania, and the cities of Philadelphia and New-York. In these the improvement has been especially observed—though in other Presbyteries and places it is progressing. We feel constrained here to mention, and we do it without pleasure, that in those States where slavery unhappily prevails, the negroes are treated with more attention than heretofore, and increasing exertions are made to promote their comfort and correct their vices which are the natural result of their state of bondage.

5. God has been pleased to grant unto several of our congregations a time of refreshing from his presence. The Assembly feel considerable difficulty in selecting from the number of revivals which have occurred, those especially deserving notice: for they are not furnished with statistical information as it respects the population of

the different places. While, they are to mark with peculiar attention any gracious dealings of God towards any race, they feel it to be their duty to discriminate between those which partake of an ordinary character, and those which are more than ordinary. Intention to rule, they are persuaded, is calculated to reduce all God's gracious dealings to a level which must have a corresponding effect upon the thanks and praises of his people. The Presbyteries which have been blessed with revivals are, Cayuga, Chemung, Columbia, Jersey, West Lexington and Concord. Of these the most extensive have occurred in the first, where, twenty-six Congregations, seventeen have been visited with the out-pouring of Spirit, and nearly 600 have been added to the church on confession. Of these seventeen the trophies of divine grace have been most numerous in the congregations of Ithaca, Lansing, Aurelius, but chiefly Andover.

In the Presbytery of Jersey, the congregations of Bloomfield, Connecticut Falls, Newark, Elizabethtown, Orange and Paterson, are gathering in the fruits of the revival of last year. The congregations of Rockway, and the second church in Westbridge, of this Presbytery; the congregations of De Kalb, Malone, and Russell, the Presbytery of Champlain; Monticello, Stoney Mount, Paris, Conesburg, Flemingsburg and Smyrna, in the Presbytery of West Lexington; Bullock's Creek, Salem, Beersheba, Bethel, and Bethel, in the Presbytery of Concord; Putnam and Bolton, in the Presbytery of Columbia, have been favored with special revivals. The character of these revivals has been such as to prove them divine. The subjects have conducted themselves with propriety and decorum which always characterize the work of God; and after attaining a good hope of acceptance, have walked in the ways of the Lord blameless.

The General Assembly feel thankful they can, without being charged with enthusiasm say, the interests of the Redeemer's Kingdom have advanced through their bounds. It is true the number of revivals is not so great as in some former years—but the fruits of these revivals main in their beauty and usefulness to gladden our hearts. They who have been led into the Church from the world, and the doctrine of God our Saviour. We consider as a subject of congratulation and praise; for it is an indubitable truth that on the consistent department of religion, under the divine blessing depends the successful recommendation of its claims to the world. "Let your light (such is Christ's command,) so shine before men, that they seeing your good work may glorify your Father who is in Heaven." We therefore exhort you brethren, partakers of the heavenly calling, that walk worthy of your high vocation. Walk earnestly and perseveringly seek the salvation of sinners, do not neglect your own growth in grace and the knowledge of the Lord Jesus. The age in which we live is correctly denominated the age of action. So numerous are the associations for promoting the cause of truth and so anxious are the exertions of its friends, ensure success, that more than ordinary diligence is necessary to take heed to ourselves. There is a splendor which universal and increasing action in a church, reflects upon individual character that may so far dazzle the spiritual perception, and taint the spiritual taste, as to the adversary a real advantage over the very persons who are attacking his kingdom and circumscripting his power. Be engaged in your closets, examining the state of your own hearts, and the nature of your motives. Do still more for God in the world than you ever have done; but connect with this an increasing attention to your personal sanctification. Forget not that it is indispensably requisite for you to cultivate purity of intellect, as well as purity of action. No attention to the latter will, or compensate for neglect of the former. So neglect, has, in too many instances, altered in different parts caused a conformity of conduct to the maxims of the world. It is not sufficient for the professed believer to keep within the established rules of conducting social business, or the statute of the land: he must in spirit and in deportment, "do unto others as he would wish to be done by himself, under similar circumstances." His morality must be Christian morality, the legitimate fruit of his actual union with Him who is harmless, undefiled, separate from sinners, and made higher than the Heavens. Remember that the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost: for he that these things serveth Christ is acceptable to God, and approved of men.

In the bounds of the General Association of Connecticut, Massachusetts, New-Hampshire, and the General Convention of Vermont, nothing has occurred of special importance since the last report. The churches are reaping the fruits of revivals; the cause of religion is advancing; error and vices are losing ground. The Theological Seminary in Andover, eighty students, preparing for the work of the ministry. The various institutions which have been established in past years for the promotion of religion are prospering, rejoice in the progress of truth amongst Congregational brethren, and pray that God may continue to bless them.

In the conclusion the Assembly do the language of the Psalmist, a Blessing the Lord God, the God of Israel, who doeth wondrous things. And blessed doeth wondrous things for ever: and let his glorious name be filled with his glory. Amen and Amen.

Published by order of the General Assembly, WILLIAM NELL, Stated Clerk Philadelphia, May, 1818.

POETRY.

For the Boston Recorder.

CREATION, FALL AND REDEMPTION.

BEFORE existence to our orb was given,
Or space assigned it in the arch of heaven,
The Laws of Nature, fram'd with matchless skill,
From shapeless chaos see a World appear!
Here sinks a valley, there a mountain rears—
Here glides a river, yonder rolls a sea—
Thus parent Nature and her God decree!
At his mere fiat into being came,
"Bird, beast, fish, insect," & what'er has name;
A diverse station He to each ordains;
To those the forests and to these the plains—
To some the ocean and to some the air,
To all protection and to each his care!
But Man, thrice favor'd, God's own image shad'd,
Till sin, foul sin, that image had impair'd!
Through Eden's garden see an Adam rove—
Pure, pious, happy—fill'd with light and love.
See Satan enter! darkness fills the air,
Sense forms his bait, and selfishness his snare,
He bids him bow, deception wings his dart,
And Adam falls a prey to Satan's art!
Sin, sorrow, death, four thousand years roll on,
But mark the extatic change wrought by God's
only Son.

From the Court of JEREMIAH an embassy came,
A God was the Envoy! and JESUS his name!
With rapture did Angels proclaim at his birth,
Good will unto mortals and peace to the earth!
To a world in rebellion a pardon he brings
From the LORD of all Lords and the KING of all
Kings!
From a throne he descended, repos'd in a manger!
The LORD of Creation's receiv'd as a stranger.
Thou sinless and perfect, yet homeless his head;
A stone for his pillow, the earth for his bed!
Submissive to slander, to stripes and to death,
A prayer for his murderers employs his last breath!
The pride of the Roman, the spite of the Jew,
And thy sin, O my soul, were his murderers too!
Now Hell rejoice! the SON of God most own
The spear his sceptre and the cross his throne!
Now Hell rejoice! while earth is wrapt in
gloom,
The cross must yield its VICTIM to the tomb!
But hark, what awful sounds! the earth herself
explodes,
And drives the sleeping dead e'en from their dark
abodes.

The Temple's sacred veil is torn!
And holy Cherubim heave a solemn groan!
Now Hell rejoice! till holy time be past,
Rejoice this once, this joy will be your last!
"Angels, roll away that stone!"
"Lead your SOVEREIGN to his throne!"
"Angels," speaks the great I AM,
"Sing hosannas to the LAMB!"
"Men, Saints, and Angels, now with one accord,
"Fall down and worship CHRIST, your liege and
sovereign LORD."
"Vile Prince of Darkness! all your spite was vain!
"Thought you, base rebel! that a God was slain?"
"Or you with mine own SON successful war
maintain?"
"Back to your prison! Sin indeed is dead;
"But my eternal curse still rests upon your head!"
EDWY.

MISCELLANY.

COMMUNICATIONS FOR THE RECORDER.

THOUGHTS ON SPRING.

Hail lovely season! fraught with unnumbered
beauties and delights. How grateful to our
senses are thy soft breezes after the rough and
boisterous blasts of winter. The genial influence
of vernal sun dissolves the ice and spreads a green
carpet beneath our feet. The fragrant flowers
adorn the fields, and the trees dressed in blooming
beauty perfume the air. But ah! this transient
season will soon be over. The grass withereth—
the flower fadeeth, the mower's scythe shall cut
them down. So man dieth and wasteth away!
The scythe of death is extended to level him with
the dust. To-day he appears in vernal glory—
The bloom of youth glows in his cheeks. The
armor of health animates his frame. But alas, the
cruel spoiler comes! His bloom withers—his ardor
is congealed by the icy hand of death—all
stiff and cold he is conveyed to the darksome
mansions of the dead. No more he returns to the light
of life. His eyes sealed in the long sleep of death
no longer behold the beautiful face of nature.

"The brook shall glide as softly as before,
The landscape smile, the pleasing harvest grow,"
while he is insensible to all the charms of nature,
moulders in the ruins of death! Ah! what can
cheer this gloomy prospect? Who can shed a
ray of glory on the tomb? Who, but the blessed
Redeemer? He died, and the tomb received his
hallowed form! He rose and the gates of death no
longer triumph. Believer, your Saviour lives!
You shall not always wither in the dust. You
shall rise as your Redeemer did. You shall rise
in resplendent youth and beauty.

"Are these the forms that moulder'd in the dust?
O the transcendent glories of the just!"

Reading in a late number of the Recorder, (ob-
serves a correspondent) an account of a revival of
religion in Gilmantown, which originated in a
Female Reading Society, I was led to some reflections
on the utility of such Societies. In the
instance alluded to, the blessing of God was bestowed
in a signal manner; impressing divine truth
upon the mind of every individual. Does not this
fact afford ample encouragement to others to spend
some portion of their time in this way? It is a la-
mentable fact that young ladies in general are al-
most entirely indifferent to the cultivation of their
minds. A passion for dress and vain amusements
engrosses almost the whole of their time, and while
they adorn their perishable bodies with the most
studious care, the mind, that better part which
must survive the wreck of worlds, is entirely neg-
lected.

It is believed that if Reading Societies were
more general, much good would result from them.
Let young ladies meet one afternoon in each
week—let their hands be employed in the cause
of charity, while one voice is made vocal for the
improvement of the rest.—Let the sacred page be
explored—some interesting and pious author read.
The memoirs of eminently pious females may be
particularly useful. While listening to an account
of the recent piety of Mrs. Ramsay, or the active
benevolence of an Isabella Graham, may not the
great Teacher cause the hearers to imitate their
spirit and stimulate them to go and do likewise?

VERONICA.

Mr. WILLIS.—Inquiry has lately been made in
the Palladium, whether the Centenary Discourse
is to be printed, which was lately delivered to the
First Baptist Church in Boston. As yet seeing
no notice of it, by way of answer, several wish
to second the motion of enquiry, and to learn whether
this with many other like occasions, is to be
passed over without an effort to preserve and con-
vey to posterity the events of a century, in an
historical discourse, appropriate to the occasion.
Centenary Discourses, from the first settlement of
our country, have always been considered as a
fit opportunity to give a brief narration of the most
important and interesting facts in the history of
the Corporation, or Society, to which they are de-
dicated, and among the most authentic, and there-
fore the best materials of their future history, if
there has been only a moderate degree of indus-
try exercised to collect facts, dates, names, bene-
factors, &c. from the town or society records, and

also from the living chronicles of the times, the
aged who are every year called away to their
long home, to "the house appointed for all living."
These are also most proper occasions to excite de-
vout and grateful reflections in the pious mind.

However valuable the histories of Backus, Bene-
dict, and others, would not have been more com-
plete, if they could have availed themselves
of such important helps, by recurring to Centenary
Discourses, in all the Baptist churches, on the
completion of a century from their foundations.

The motives and sentiments of "Robinson,"
are most heartily reciprocated, and we hope soon
to hear announced from the press, the publication
of a Centenary Discourse, delivered to the first
Baptist Church in Boston, by the Rev. James
M. Winchell, pastor of said church.

GILL, FOSTER, CALLENDER, CONY, &c.

From the Religious Remembrancer.

SLAVERY.

The General Assembly of the Presby-
terian Church, convened in Philadelphia,
June, 1818, having taken into consideration
the subject of SLAVERY, think proper to
make known their sentiments upon it to
the churches and people under their care.

We consider the voluntary enslaving of
one part of the human race by another, as
a gross violation of the most precious and
sacred rights of human nature; as utterly
inconsistent with the law of God, which re-
quires us to love our neighbor as ourselves;
and as totally irreconcilable with the spirit
and principles of the Gospel of Christ,
which enjoin, that "all things whatsoever
ye would that men should do to you, do ye
even so to them." Slavery creates a para-
dox in the moral system—it exhibits ra-
tional, accountable, and immortal beings,
in such circumstances as scarcely to leave
them the power of moral action. It ex-
hibits them as dependent on the will of oth-
ers, whether they shall receive religious
instruction; whether they shall know and
worship the true God; whether they shall
enjoy the ordinances of the Gospel; whether
they shall perform the duties & cherish the
endearments of husbands & wives, parents &
children, neighbors and friends; whether
they shall preserve their charity and puri-
ty, or regard the dictates of justice or hu-
manity. Such are some of the consequen-
ces of slavery—consequences not imagin-
ary—but which connect themselves with
its very existence. The evils to which the
slave is always exposed often take place in
fact, and in their very worst degree and
form: and where all of them do not take
place, as we rejoice to say that in many in-
stances, through the influence of the prin-
ciples of humanity and religion on the
minds of masters, they do not—still the
slave is deprived of his natural right, de-
graded as a human being, and exposed to
the danger of passing into the hands of a
master who may inflict upon him all the
hardships and injuries which inhumanity
and avarice may suggest.

From this view of the consequences re-
sulting from the practice into which Chris-
tian people have most inconsistently fal-
len, of enslaving a portion of their brethren
of mankind, for "God hath made of one
blood all nations of men to dwell on all the
face of the earth;" it is manifestly the
duty of all Christians who enjoy the light
of the present day, when the inconsistency of
slavery, both with the dictates of humanity
and religion, has been demonstrated, and
is generally seen and acknowledged, to
use their honest, earnest, and unwearied
endeavors, to correct the errors of former
times, and as speedily as possible to efface
this blot on our holy religion, and to obtain
the complete abolition of slavery through-
out Christendom, and if possible throughout
the world.

We rejoice that the church to which we
belong commenced, as early as any other
in this country, the good work of emancipa-
tion, to put an end to slavery,* and that in
the same work, many of its members have
ever since been, and now are among the
most active, vigorous and efficient laborers.
We do, indeed, tenderly sympathize with
those portions of our church and our coun-
try, where the evil of slavery has been en-
tailed upon them; where a great, and the
most virtuous part of the community abhor
slavery, and wish its extermination, as sin-
cerely as any others, but where the num-
ber of slaves, their ignorance, and their
vicious habits generally, render an im-
mediate and universal emancipation in-
consistent, alike, with the safety and happi-
ness of the master and the slave. With
those who are thus circumstanced, we re-
peat that we tenderly sympathize. At the
same time, we earnestly exhort them to
continue, and if possible, to increase their
exertions to effect a total abolition of sla-
very. We exhort them to suffer no greater
delay to take place in this most interest-
ing concern than a regard to the public
welfare truly and indispensably demands.

As our country has inflicted a most
grievous injury on the unhappy Africans,
by bringing them into slavery, we cannot,
indeed, urge that we should add a second
injury to the first, by emancipating them
in such a manner as that they will be likely
to destroy themselves or others. But we
do think that our country ought to be gov-
erned in this matter, by no other considera-
tion than an honest and impartial regard
to the happiness of the injured party; un-
influenced by the expense or inconve-
nience which such a regard may involve.—
We therefore warn all who belong to our
denomination of Christians, against un-
denyingly extending this plea of necessity;
against making it a cover for the love and
practice of slavery, or a pretence for not
using efforts that are lawful and practica-
ble, to extinguish the evil.

And we, at the same time, exhort others
to forbear harsh censures, and uncharitable
reflections on their brethren, who unhappi-
ly live among slaves, whom they cannot
immediately set free; but who, at the
same time, are really using all their influ-
ence, and all their endeavors, to bring
them into a state of freedom, as soon as a
door for it can be safely opened.

Having thus expressed our views of
slavery, and of the duty indispensably in-
cumbent on all Christians to labor for its
complete extinction, we proceed to re-
commend (and we do it with all the ear-
nestness and solemnity which this momen-
tous subject demands) a particular atten-
tion to the following points:

1. We recommend to all our people to
patronize and encourage the Society late-
ly formed, for colonizing in Africa, the
land of their ancestors, the people of color
in our country. We hope that much good
may result from the plans and efforts of
this Society. And while we exceedingly
rejoice to have witnessed its origin and or-
ganization among the holders of slaves, as
giving an unequivocal pledge of their
desire to deliver themselves, and their
country, from the calamity of slavery; we
hope that these portions of the American
Union, whose inhabitants are, by a gra-
cious Providence, more favorably cir-
cumstanced, will cordially and liberally,
and earnestly co-operate with their brethren
in bringing about the great end contemplated.

2. We recommend to all the members
of our religious denomination, not only to
permit, but to facilitate and encourage the
instruction of their slaves, in the principles
and duties of the Christian religion; by
granting them liberty to attend on the
preaching of the Gospel, when they have
opportunity: by favoring the instruction
of them in Sabbath Schools, wherever those
schools can be formed; and by giving them
all other proper advantages for acquiring
the knowledge of their duty both to God
and man. We are perfectly satisfied, that
as it is incumbent on all Christians to com-
municate religious instruction to those who
are under their authority, so that the doing
of this in the case before us, so far from
operating, as some have apprehended that
it might, as an excitement to insubordina-
tion and insurrection, would, on the con-
trary, operate as the most powerful means
for the prevention of those evils.

3. We enjoin it on all Church Sessions
and Presbyteries, under the care of this
Assembly; to discountenance, and, as far
as possible, to prevent all cruelty of what-
ever kind, in the treatment of slaves; es-
pecially the cruelty of separating husband
and wife, parents and children, and that
which consists in selling slaves to those
who will either themselves deprive these
unhappy people of the blessings of the
Gospel, or who will transport them to
places where the Gospel is not proclaimed,
or where it is forbidden to slaves to attend
upon its institutions. The manifest viola-
tion or disregard of the injunction here
given, in its true spirit and intention, ought
to be considered as just ground for the
discipline and censures of the church.—
And if it shall ever happen that a Christian
professor, in our communion, shall sell a
slave who is also in communion and good
standing with our church, contrary to his
or her will, and inclination, it ought im-
mediately to claim the particular attention
of the proper church judicature; and unless
there be such peculiar circumstances at-
tending the case as can but seldom happen,
it ought to be followed without delay, by a
suspension of the offender from all the pri-
vileges of the church, till he repent, and
make all the reparation in his power to the
injured party.

Passed by the unanimous vote of the
General Assembly of the Presbyterian
Church in the U. S. and signed by their
order, by J. J. JANEWAY, Moderator.

Philadelphia, June 2, 1818.

The following intelligence has been recently
received, and may be relied on as authentic.
The legislature of Antigua, having held a conference
with the missionaries (of the United Brethren,
commonly called Moravians) to induce them to
extend their missions there, and finding it out
of their power, voted them one thousand pounds
to build a church and house, and three hundred
pounds per annum, for the support of missionaries
at one station; granting and offering as much
crowd land as should be wanted for that or other
stations; and in the despatch to Lord Bathurst
from the government of Antigua, it is stated that
the legislature lamented their limited finances
prevented their doing more; as they were per-
suaded, that to the labors of those missionaries
among the negroes, they were mainly indebted
for a state of profound tranquility, while other
islands are exposed to revolt and insurrection.—
The brethren have about twelve thousand ne-
groes in their congregation on that island.

JEWISH OBITUARY.

From the (London) Jewish Expositor.

We have to record the early removal from this
earthly scene, of one of the younger Israelites
committed to Divine Providence to the care of the
London Society for Evangelizing the Jews, HENRY
ABRAHAM, aged 19, died on Tuesday, the 3rd of
March. He had been employed in the Printing
Office belonging to our Institution for the last five
years, where his conduct was such as to give sa-
tisfaction. He constantly attended divine wor-
ship at the Episcopal Chapel, and had latterly
been engaged as a teacher in the Sunday School
that attends there, which he acquitted himself

with credit. About four months ago, however,
he caught a cold, which fell upon his lungs and
brought on a rapid decline, which ended in his
death. We have reason to entertain a lively
hope that his affliction was greatly blessed to
him, and that this Hebrew of the Hebrews (for he
was a Jew with father and mother's side) died an
"Israelite indeed," being one of that little
flock whom the Lord hath promised (Jer. iii. 14.)
to take one of a family and two of a city, that he
may bring them to Zion. Far be it from us to
speak too favorably of one who is now beyond the
reach of human inspection. In the brief account of
him which we are about to annex, we would rather
be found to err on the contrary side. During the
wasting and painful illness which brought this
young convert to the grave, we had frequent op-
portunities of conversing with him on the mo-
mentous concerns of his soul, and of observing, not
merely the words which passed from his lips, but
the inward dispositions from whence they appeared
to proceed. He certainly seemed impressed
with a conviction that, to use his own words, "he
was by nature a poor helpless sinner, who but for
the infinite mercy of God in CHRIST JESUS, might
have been cast into the lake which never is
quenched." We trust this strong language was the
result of the teaching of that Spirit which had shewn
him the evil of his heart, & caused him to feel his
need of a Saviour to deliver him from the wrath
due to a sinner from an infinitely just and holy
God. He was very early converted (a thing not
common in this flattering disorder) that his disease
must terminate in death, and a near approach
of death and judgment are certainly no excitements
to falsehood and hypocrisy. When, therefore, he
declared that the atonement and righteousness of
a divine Redeemer, were the only grounds of his
hope of pardon and acceptance with God, we
could not but be thankful for the grace that was
come into him. From this heavenly principle of
faith, which united him instrumentally to Him
in whom all spiritual blessings are freely bestow-
ed and eternally secured, we doubt not sprung
many of those pleasing fruits, which were visible
in his temper and conduct during his illness. His
patience under acute sufferings, and his resigna-
tion to the will of God in the prospect of an early
dissolution, were very conspicuous to all that
were about him.

At the commencement of his disease, before
the symptoms became very alarming, he ex-
pressed an earnest desire, should he recover, to devote
his future life to the service of his Redeemer.—
With peculiar animation he one day spoke to his
minister of the conduct of a young man, who, like
himself, was a teacher in a Sunday School, but
who had from love to his Saviour been more than
commonly active in doing good. "He is sickly,"
said he, "as well as myself, and tells me, in his
visits to my bedside, that it is probable he shall,
like me, be cut down in the morning of his days;
but he speaks of death with a holy smile on his
face, for he knows in whom he has believed, and
he gives himself entirely to his service, employing
every leisure hour that he has in reading his word,
and visiting the sick and the afflicted." We were
gratified at his warm expressions of love towards
one whom in lowliness of mind he esteemed bet-
ter than himself, and hailed it as a fruit of a bet-
ter spirit than that which dwelleth in us by na-
ture, and which lusteth to envy. That the Re-
deemer was "precious" to him was very evident
to those who conversed with him. Hence arose
the gratitude which he expressed to that Provi-
dence, which had placed him under the care of
an Institution, whereby the word of salvation had
been dispensed to his soul. "I feel more thank-
ful," said he, two days before his death, "for
this than for anything besides." Hence the deep
attention which he paid when the whole counsel
of God in the mystery of redemption was unfold-
ed. Hence the satisfaction with which he listen-
ed to the Scriptures, and to such hymns as were
suited to his case, and his devotion when joining
in prayer to the Father of mercies. The visits
of his minister were not uninteresting, but pleasant,
and he ever hailed him as one from whom he de-
lighted to hear the words of knowledge and under-
standing in the mystery of Christ. (Jer. xiii. 15.)

Having never received the Lord's Supper, he
expressed towards the last an earnest desire to
partake of it. The nature of that ordinance was
fully set before him, as coming in the spiritual dis-
pensation of the Gospel, into the place of the
Passover observed by his fathers. He was sensi-
ble that the observance of it was no work of merit
which was to be a passport to heaven, and he
seemed desirous of receiving it as a pledge of
Christ's love to every penitent sinner having a
lively faith in God's mercy through Him, with a
thankful remembrance of his death, and charity
towards all for his sake. In union with his widowed
mother, who has been for some time a Chris-
tian, and another believing brother of the house of
Israel, the most comfortable sacrament of the body
and blood of Christ, was therefore gladly ad-
ministered to him, in remembrance of His meritorious
cross and passion, whereby ALONE we obtain
remission of our sins, and are made partakers of
the kingdom of heaven. As the end of our young
brother approached, his hope of glory seemed gra-
dually to increase. "I know I am a dying,"
(said he to his minister the day before his decease)
"but I fear not to die, for I am one of the sheep
of Jesus whom he will not suffer to perish. I shall
soon see him and be with him for ever." Then
addressing his widowed parent, whom he affection-
ately loved, he said with great calmness, "Do not
cry for me, mother, when I am dead, for I am
going to a better place." Such was his lan-
guage as the time of his departure drew near;
and we are informed by those who were with him
in that awful moment when his eye-strings were
breaking in death, and his soul was on the eve
of taking its flight to worlds unknown, that his
expiring breath was whispered out in prayers for
others whom he loved, and that the last accents
which died upon his lips were, "Lord Jesus! take
me." Who, that puts these things to-
gether, can doubt that this youth was "blessed
with faithful Abraham?"—Who can suppose that
his dying prayer was rejected? Is there any
difference between the Jew and the Greek? Is
not the same Lord risen unto all that call upon
His name? Hath not the Scripture said, Whosoever
shall call on the name of the Lord, shall be saved?
—Who that ever cried, Jesus, thou Son of David,
have mercy on me,—when he ministered on earth,
was sent away unrelieved? Now then that his
work is finished, and he hath entered into glory,
is his ear become heavy that it cannot hear, or
his arm short that it cannot save? Far be the
thought from our hearts, while those words are
written in the Bible. "All that the Father giveth
me shall come unto me; and him that cometh
to me I will in no wise cast out." This is the
will of him that sent me, that he that seeth the
Son and believeth on him, may have EVERLASTING
LIFE, and I will raise him up at the last day.
As a confirmation of what has been said, and as a
proof that even while in the vigor of health the
face of this young Israelite was set towards our
heavenly Zion, we cannot refrain from adding a
copy of a paper, found by his master amongst his
things after his death, and evidently, containing a
private meditation, written, as its date shews,
above twelve months ago. The simplicity of its
style need not offend, and many may learn a les-
son from the sentiments which it contains. It is
as follows:—

"I, Henry Abraham, who was once a Jew-boy,
but now by the blessing of God am come to know
the grace of the Lord Jesus Christ, ought not to
forget to pray earnestly to Him for grace, for he
has even said, Suffer little children to come unto
me and forbid them not, for of such is the king-
dom of God. And I know I am a sinner—but by
praying to him he may give me grace to find his
holy ways, and bring me from darkness into his
most marvellous light. Therefore it is my duty

to pray to him always, when I go to bed, and
I rise up, for in my repose the Lord is near
out of this world, and then a poor helpless
sinner as I should have been, I might have been
the lake that is never quenched, and the heart
not to forget to pray to him in my days.
While I am young I may be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,
and then I shall be led to the vanities of this
world, and then I shall be led to the vanities
of this world, and then I shall be led to the
vanities of this world, and then I shall be led
to the vanities of this world, and then I shall
be led to the vanities of this world, and then I
shall be led to the vanities of this world, and
then I shall be led to the vanities of this world,<